2: Read E-5 (1935-1939) 1956
FR5 Ngoni FR5

The three final acts of the *ntimbo* were performed for the new wife by the women of her new village. The first took place about two days after the end of the main ceremony and was the occasion for her instruction by her husband's relatives. She sat on a mat by the *indlunkulu*, while the woman of that house dressed her *isihlutu*, anointed her with oil, and clothed her in fresh skins and new beads taken from the store of the house to which she now belonged. They then instructed her in her behaviour to old and young, telling her to avoid selfishness and quarrelling and to be friendly with everyone.

The second act, called *ukufumisa umlobokazi* ((bringing the wife out), took place thirty to forty days later, during which time the wife had been sitting by her hut being watched. All this time she had eaten only a little food, sent to her from her mother-in-law's hut, had been afraid to speak to anyone, and had wept often. Now she was told that she might go anywhere and talk with anyone. She could help her mother-in-law by fetching firewood and by lighting her fire. A pot of water was given to her and an axe to cut firewood, and her mother-in-law gave her the *indlekuza* bead, a sign that she might speak and eat in front of her parents-in-law. But her testing time was not yet over. She was told to fetch a huge bundle of split wood and to lay it down carefully before her mother-in-law's hut without dropping any. As the bundle was on her head, it meant kneeling down and bending forward slowly until she could gently ease the wood on to the ground. Other tests included stripping large quantities of maize, soaking them, and pounding them into stamped maize (*izinkobe*). This testing was called *ukulinga umlobokazi* (watching the new wife), and was in most cases far more exacting than anything she had been made to do in her own home.

The culminating act of the integration process, *ukupekisa umlobokazi*, in which the new wife's hut was recognized as the starting-point of a new house, was the ceremony of making fire in her new hut to cook food for her husband. Two or three months after the marriage, a woman from her father-in-law's *gogo* house suddenly appeared in the doorway of the new wife's hut, carrying three hearth-stones. She fetched fire, kindled it, and began to cook boiled maize. The astonished young wife was expected to cry because she had now been turned away from her mother-in-law's cooking-place, as if she were being put out of the house. The maize cooked on this first fire in the new hut was regarded as having been cooked by the bride, and was divided into portions, one being taken to each section of the village attached to a house. Meanwhile the young wife sat nearby, hanging her head and showing the conventional signs of grief. Nevertheless she was so excited that she went back to her own home as soon as possible to tell them the news. The response of her own people was to prepare food for a feast and bring it to her new village to express to her husband's people their appreciation of this token of confidence in the girl's ability to cook for her husband.

/8 cont'd/

285 the porridge inside warm. For straining beer, a special wide mesh basket is used, either conical or hemispherical in shape. Round and rectangular baskets of various sizes, with flat lids, are also found [482] and are used for carrying small quantities of food on a journey.

415 In former times, wooden plates were used, but these are now very rare. Wooden spoons are still made and used, and large flat 412 porridge stirrers, with geometrical ornamentation, are common. [531] Wooden hemispherical pats, with a handle, are used for smoothing cooked porridge.

412 At the back of the hut, or on the verandah outside, are the pestle and mortar used for reducing maize and other cereals to flour. Mortars range in height from one to four feet, the smaller mortars being used by children or for crushing ground-nuts. They are usually of about one foot in diameter, and are made from single blocks of wood, usually from Afzilia quanzensis or Monotes trees. The inside of the block is hollowed out to leave a receptacle for the maize that is nearly as deep as the mortar is high. The only decoration is [531] a ridge of wood about an inch wide left encircling the base three or four inches from the ground. Pestles are undecorated cylinders of wood, made from Terminalia sericea or Kigelia pinnata trees. They may be as much as six feet long, and range in thickness from four [524] inches down to the half-inch pestles used by young children playing at pounding.

The hard residue of maize that cannot be reduced to flour by pounding is ground between two stones, and these grinding stones are also kept in the hut. Not every woman has her own grindstones [426] or her own pestle and mortar, and these objects are loaned and borrowed within the village.

Most huts contain some form of chair or stool, but these are 352 sometimes very small indeed, standing only two inches off the ground. Petrol boxes are used to sit on, and deck chairs, known in the vernacular as "sleeping chairs," are common. Carpenters make [463] a small folding chair that is fairly common. European upright chairs, basket chairs and Morris chairs are sometimes seen, but these are not made locally.

3: Read E-5 (1935-1939)1960
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28. Learning to carry wood

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29. Learning to pound

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